Mission News.

WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD IN JAPAN.

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General Notes.

On the 22d ultimo it was announct in Japan, that John D. Rockefeller had entrusted a million dollars to John R. Mott, for a Christian university in Japan.

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If any missionaries in Japan desire to secure one of the libraries of the American Institute of Sacred Literature, that on the "Character of Jesus in the Light of Modern Scholarship" is available. For conditions, see the *Japan Evangelist*, Nov., 1912.

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In consequence of the amnesty proclaimed last September, 6,895 prisoners were released between December 1 and March 1, of whom 107 had gotten into the toils again by mid-April. Mr. Muramatsu received a considerable number of these pardoned men into his Home.

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Mr. and Mrs. Mott gave but two days to Kyoto, but those two days are memorable, in that, after the meeting in Dōshisha, forty girls and sixty boys promist to study the Bible, to pray, and, later, to decide whether they would follow Christ. These have been formed into groups of ten, each with a teacher as leader.

* * * *

When the American press was referring to Dr. John Cutting Berry's reception of a Japanese decoration, Mr. Scnidel, who, as ensign, was a member of Perry's expedition to Japan, and who is the only surviving one, wrote a congratulatory letter to Dr. Berry enclosing a print of the landing of the U.S. naval forces in Japan.

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The ease with which workers go and come (or do not come, as the case may be!) is illustrated in the recent experience of Tottori Station. When the Warrens returned from furlo, in September last, they found four Bible women and two kindergartners in the field. By the next May, the two kindergartners were gone, with two new ones in their place; while the four Bible women had left, with not a single substitute.

* * * *

Until September 12, the method of procedure, in case Japan chooses to carry the California question to an ultimate test, is laid down in the arbitration con-

vention of 1908, by which it is stipulated that "differences relating to the interpretation of treaties" existing between Japan and the United States, "and which it may not have been possible to settle by diplomacy, shall be referred" to the Hague tribunal "provided they do not affect the vital interests, the independence, or the honor" of the two countries. The entire convention is given in the Christian Movement (1908), or, better still, in the Japan Year Book (1910). It is likely that Pres. Wilson would bring the question before our Supreme Court, first of all.

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Mr. Warren, of Tottori, reports having toured that whole field during the past few weeks. The attendance in the twelve places visited, was small at the meetings both for Christians, and for non-Christians. The smaller places gave better audiences than the bigger ones, the best ones of all being in the tiny shore hamlet of only a few dozen houses, where the Warrens spent a few weeks three years ago; and in the neighboring larger village, where, as his personal teacher resides there, he was able to work up a good audience. This country work, Mr. Warren thinks, is one of the great problems before the church to-day; and it is also one of the pleasantest kinds of work. Mr. Clark, of Miyazaki, calls it "fun," and Mr. Warren agrees.

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The eighth edition of Murray's Guide to Japan, revised and partly rewritten, was brought out in May, 1907. It has been known, for some months, that a new edition is under way, the responsible editorship of which was in the hands of Wm. B. Mason, the veteran collaborator with Prof. Chamberlain, in previous editions, until the serious nervous breakdown, last autumn, compelled Mr. Mason to relinquish work about November 1. The middle of last month Mr. Mason started for England, but, at Seoul, his nervous condition required him to enter Dr. Scranton's hospital, and to plan to go on by sea, rather than overland. All who have profited by the various, ably edited editions of the Guide, will regret exceedingly this severe nervous attack, and will wish Mr. Mason a complete recovery. His work on the Guide has placed a multitude of foreigners under deep obligation to him, and probably none appreciate his services more than missionaries. The portion of the new edition relating to the Japanese Alps, has been in charge of Rev. Walter Weston, Rector of Christ Church, Yokohama, who was the first to popularize the sport of climbing the Hida Mountains; his book, *The Japanese Alps* (1896), has proved an inspiration to many foreigners, to visit these giants.

* * * *

Mr. Curtis writes about one of his deep-snow trips: "We stopped once *en route* at a *saké* brewery, not for a drink, but for a warm dinner, and a good visit with the proprietor, Mr. Takazawa, an old pupil of mine at the Hokuetsu Gakkwan, and at the Dōshisha, an earnest Christian, and a deacon of the Shibata Church. The *saké* brewing was an inherited business which he had hoped to get rid of, when it came wholly into his hands, a few years ago, on the death of his father, and grandfather. But he then found himself the head of a family of twelve, with sisters to marry off, and younger brothers to educate, involving an annual expense budget of at least two thousand five hundred *yen*. The *saké* business was lucrative, and pressure was brought to bear upon him, by friends and relatives, that he should make no rash experiments while so many were dependent upon him. On the occasion of this visit, I learned, to my great joy, and to his evident satisfaction, that he has, at last, made arrangements to transform his brewery into a vinegar factory, and is hopeful of accomplishing it without great loss of income. His Christian friends will certainly hope and pray for his success in this new venture."

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"From Crime to Christian Service" is a little folder which the late Miss Eliza

Talcott, founder and patroness of the Kobe Airinkan, or Home for Exconvicts, prepared about the Home, and its noble head, Mr. Asahiro Muramatsu. The Home has been in operation fifteen years, and at the end of January, the twenty second number of the *Airinkan Hōkoku* gave detailed statistics for the entire period. From 1898 the number in the Home, each year, has been 10, 19, 30, 32, 39, 46, 41, 26, 36, 40, 30, 32, 28, 30, 82, a total of 364 individuals, who were present 59, 114 days, or an average of about five and a half months per inmate. The report indicates how the men are disposed of. One hundred and eleven saved the management all trouble, on this score, by taking French leave. One hundred and five were assisted to reach their relatives, to whom they were entrusted. Twenty-eight became farmers, 14, factory hands, 13, day laborers, 13 entered the employ of companies, 10 became employees of the health department, 4, shoemakers, 3, gardeners, 3, cooks, 3, tailors, 3, soldiers, 2, sailors, 1, confectioner, 1, paper-hanger, etc. One picture shows the neat quarters, in Okuhirano, with a suggestion of the beautiful hills almost immediately in the rear, at a point where one of the many attractive, ravine-like valleys and water-courses of Kobe mountains, opens on the plain.

* * * *

Many years ago, on a visit to Holland, we were greatly interested, at Leyden, in the blue marble tablet on a house in Klok-Steeg, at the Plads, in which Pieters-Kerk—the largest in the city—stands. If we recall, the tablet bearing the inscription: "On this spot lived, taught, and died John Robinson, 1611—1625," was erected by a committee representing the American Cong'l churches, and including our former professor, Dr. Geo. E. Day. Dr. Brown, in his *Pilgrim Fathers of New England*, one of the classics of our denominational history, says that Dr. Dexter identified the site. Now, Dr. Griffis, in the name of the American Cong'l Sunday-schools, proposes to erect another tablet in Holland, to Robert Browne, another father of Modern Congregationalism, as Dr. Griffis happily puts it, suggesting that our polity is merely a revival of the ancient and original stage of church development. We read: "Erected in the name of the Cong'l Sunday-schools of America, this tablet, besides appropriate names and inscription, will bear the symbols of Great Britain, Netherlands, and the United States, and of Cong'l history. About $300 are necessary for all expenses. Any surplus amount received will be turned over to the Cong'l S.S. and Publishing Society."

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The *Osanago*, an infants' magazine, now in its third volume, has cover pictures, of which it may be said: You never saw nice things so pat, in all respects, as this and that, to adapt the couplet. The Christmas number has the mother and Christchild, and is full of angels, shepherds, babies, Christmas trees (*Kurisumasu tsuri no o kazari tsuke*), chimney-corners, stockings, presents, the journey and adoration of the magi, Melchior, with gold of royalty, Gasper, with frankincense of divinity, and Balthazar, with myrrh of atonement, etc. Not even the Christmas dinner is forgotten, as two fine turkeys, and the legend: *Seiyō de wa Kurisumasu no go chiso ni kono tori wo tsukaimasu*, testify. The illustration of preparation of *kagami-mochi* (rice cakes) for Japanese New Year's is in itself worth more than the price of the number. The New Year's number has a cover-scene with a pair of oxen (*ushi*), since this is ox-year. Because February 11 was Foundation Day, the February cover-picture is a fine one of Jimmu Tennō, on one of his raids, that mythical person alleged to have founded the Empire in 660 B.C., or 60 B.C., as some say. We are bound to say he is a better looking man on the cover than in the Niigata and Kanazawa statues. The press work, largely in excellent colors, is done at Osaka, Nishiku, 9 Minami Horie, Kamidori, Ni Chome, and is superb. The quantity of pictures, and the taste and appropriateness with

which they are selected, are worthy of even the editor, and that is saying all that need be said in praise. During Miss Holland's absence in England, Miss Denton is editor.

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Japan has a total of 747,203 (81,890) prisoners according to the *Kokusei Ippan*, a convenient little manual, issued last December by the Home Department. There were in 1911 (the latest returns) twenty classes of major crimes with over one hundred criminals, and the order and number of convicts under each is as follows, the number of female prisoners, included in the total of criminals in each class, being indicated in parenthesis: Gambling, 75,422 (7,800), larceny, 57,-854 (7,375), miscellaneous, 47,315 (5,490), fraud, 36,504 (2,779), injuries, 16,079 (580), destruction of property, 1,489 (53), adultery, 1,486 (592), bribery, 484 (30), unintentional injuries, 977 (85), abortion, 958 (722), burglary, 911 (15), homicide, 856 (192), abduction, 645 (124), murder, 638 (204), rape, 313, forgery, 260 (18), desertion, 229 (106), counterfeiting, 208 (13), highwaymen's injuries, 196 (1), forcible detention, 154 (27). The total of what appear to be the major criminals, was 252,547 (29,535) while the remainder included army and navy criminals, those who had committed breaches of the police regulations, [some 192,000 (21,000)], those of local governments [some 262,000 (25,000)], or miscellaneous regulations. Only about a third of the prisoners committed major offences, and the propensity of Japanese for games of hazard will be noticed—gamblers out-numbering, far and away, all other majors, notwithstanding the fact that the law is very stringent on this subject; from the press one gets the impression that incendiarism is, relatively to other lands, very prevalent, but if arson is included under "destruction of property," the number hardly bears out the impression. The number of offences against police regulations and local ordinances seems extraordinarily large, possibly due to the paternalism and minute regulations of the authorities for governing the people.

Personalia.

It is said that Prof. and Mrs. Donaldson hope to conduct a party to Japan next summer, including the mother of our Mr. Olds.

Miss Louisa Lewis Clark sailed from Yokohama, on the 19th ult., by the *Tenyo Maru*, for America, after a nine months' visit with her parents.

Mrs. C. A. Clark spent the month of April in Central and Eastern Japan, visiting several of our stations, and speeding her daugher on her way to America.

Rev. Chas. McLean Warren, of Tottori, started on the 21st ult., with his son, Dana, for Miyazaki, to test the effect of that climate in May, on the son's health.

In New Haven, Ct., April 11, Miss Susan Fisher Gulick and Mr. Louis Leverett Davis were married, by Rev. Chas. R. Brown, D.D., Dean of Yale Divinity School.

Prof. Frank Cary, of Osaka, carried off two prizes at the Kobe athletic field-day sports, on the third. One of his prizes was a substantial set of books—the business man's library. Did they "suit the punishment to fit the crime?"

Miss Yoshi Kitagawa and Mr. Tsunekichi Ishizaki were married at Matsuyama, on the 5th inst. Miss Kitagawa has been a music teacher at Kobe College since her graduation, a few years ago. Mr. and Mrs. Ishizaki will soon go to Vancouver, where he has been in business for about twelve years.

Mr. Walter Cary, a senior at Western Reserve University Medical College, Cleveland, was recently honored by being chosen as one of two of his class, to be despatcht with the force of regular physicians of the city, to aid at Dayton, Ohio, where the terrible floods caused such sad loss of life and property.

The sad news has come of the death of the father of Miss Edith Curtis, of our Mission, the Rev. Wm. Willis Curtis, of Oberlin, O., who was an early member

of the Mission, arriving in Japan, Nov. 23, 1877, and departing finally Nov. 24, 1896. He died on a Lake Shore train near Ashtabula. O., on the 11th ultimo.

Rev. Wm. Elliot Griffis, D.D., of Ithaca, N.Y., finisht his Life of Hepburn a month or two ago, completing his trio of Japan biographies of pioneers—Verbeck, Brown, Hepburn; the latter will be brought out by the Presbyterian Board of Publication next month, or possibly not till autumn. Dr. Griffis plans to visit Europe in July, where, in September, he hopes to erect a tablet at Middelberg, Holland, to the memory of Robert Browne, the Founder there of Modern Congregationalism, when, in 1582, he organized a church.

Mrs. Cady reports that Arnold is studying law and working in Boston; Fenimore is a sophomore at Amherst; Lowell is a freshman, with advanced credits, at Amherst, and hopes to enter Massachusetts Institute of Technology, Boston, next year: Tirzah will probably enter Columbia this summer. She was obliged to stop this year at Christmas, on account of la grippe and her eyes. She will study domestic science.

Prof. Wm. Edwin Hitchcock, Amherst, '79, and Mrs. Harriet Abbie (Houston) Hitchcock, of our Ceylon Mission, arrived at Yokohama, April 30, by the *Manchuria*. After visiting Tokyo, Kyoto, and Kobe, they sailed for Ceylon, by the *Buelow*, from Kobe, on the 4th. Mr. Hitchcock's home town is Westminster, Vt. He went out to Jaffna College in 1879, with which he was connected until 1908, when he received a commission from our Board, and was transferred to another station. Mrs. Hitchcock is from Denmark, Iowa, at whose academy she was educated; she was commissioned by W.B.M.I., to our Madura Mission, in 1886, and married into the Ceylon Mission in 1893.

Mr. Harry Wade Hicks, gen'l sec'y of the missionary education movement of the U.S. and Canada, writes under date Mch 24: "We are just now in the midst of plans whereby we hope most of the home and foreign mission boards of the United States will be united in a campaign looking toward the introduction of the every-member canvass on a national scale, and simultaneously among a number of the denominations, during March of 1914. If this plan is carried out successfully, I feel confident it will stimulate an increase of missionary gifts more than any other plan in the past. Already a very strong representative committee has been formed, and within a few weeks the executive part of the work will be well under way."

Mr. Edward Leeds Clark has invented a machine for assisting students of foreign languages. As his immediate object was to enable middle school boys to speak the future universal language with slightly more accuracy and fluency than characterize their present marvellous success at it, he calls it the eigograph. He exhibited it at the teachers' conference at Kyoto last month, where it created so much interest that he went to Tokyo to patent it. Orders are coming in. A set of pictures is being workt out to accompany the machine. "The eigograph is a frame, with a revolving, six sided cylinder in it. One face, only, shows at a time. A strip of paper goes around, and pictures are painted on the paper, one picture showing at a time, while the student is required to say the sentences for it quickly, then pass on to the next picture."

Winter Touring in Echigo.

3. In North Uwonuma County.

A second attempt to reach Tokyo by the night train, on Feb. 12, proving futile, on account of the continued snow blockade, I left the train at Raikoji, and spent the night at a rest-house, near the station, a place memorable for the conversion of an Ojiya Chu Gakko teacher, on the occasion of Dr. Davis' last tour through this region, in the fall of 1907. (See XI. 5).

Before daylight, the next morning, I left for Ojiya, by the "light-railway," whose miniature trains look so *very*

"light" that one is inclined to tie a string to the engine, and draw the cars, rather than try to ride inside! The cars were not heated, and the morning was decidedly cold, but this was soon forgotten in the enjoyment of the glorious view, as the sun rose over Mukō-yama, and lighted, with dazzling brilliance, the snow-covered plain of the Shinano valley. Here was the site of a famous battle that took place some fifty years ago, in the final struggle between the Imperial and Shogunate forces in this region, that resulted in the downfall of Nagaoka Castle, and the success of the Revolution.

It was easy to imagine that the dark groves of pine and cryptomeria, on the snowy mountain slopes opposite us, were masses of troops, while the long, straight rows of *tamo* trees (whereon rice is hung in harvest), rising here and there out of the level whiteness of the plain, were like skirmish lines advancing to the attack.

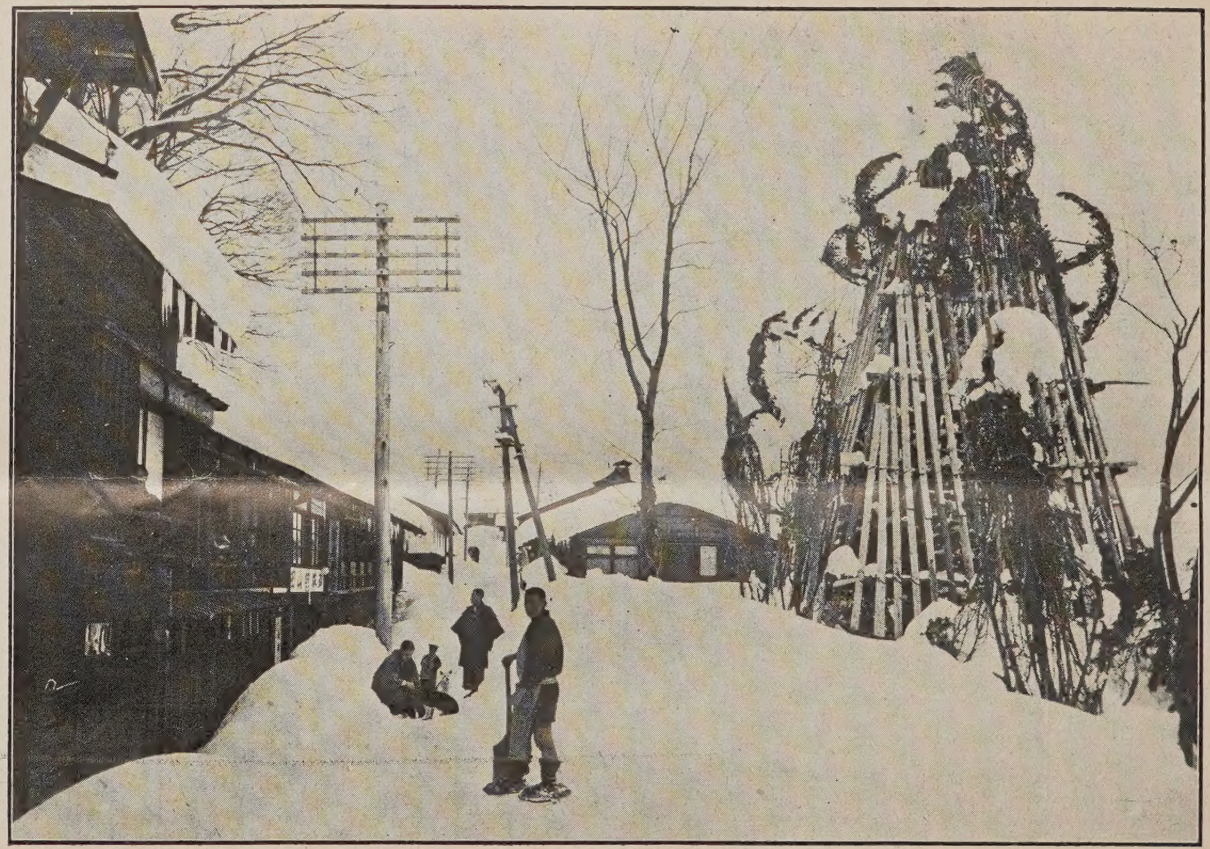
From the contemplation of such warlike scenes it was but natural to be reminded of the weakness of our little Christian army, in the face of the strongly intrenched Buddhist forces of this province, and how seemingly futile are the little sorties and skirmishes of these evangelistic tours into the heart of the enemy's country. Yet, on each of these occasions, we know there is always some undermining of prejudice, some progress in the winning of new adherents to our Leader's cause, some strengthening of the out-posts, or occupying new points of vantage; and so we are encouraged to believe that a *spiritual* revolution is well under way in Echigo, and, altho reinforcements be delayed and the advance be slow, the victory is sure.

At Ojiya, our usual stopping place is at the Yamada-ya, an interesting old hotel, parts of which are really ancient, for it has been in possession of the same family for some three hundred years. In front of the house, and near the river, stands a famous *go-yō matsu*, a highly prized ornamental tree, (*pinus pentaphylla*), about fifty feet in height, and over a hundred years old. This pine has been the pride of the family from the time it was a small shrub, growing in a flower pot. No pains or expense is spared, each winter, to protect its branches from the snow. About a hundred *yen* worth of timber, to say nothing of rope and cost of labor, is required for this purpose. The boards are usually rented, however, so the actual cost is not so great. The method of protecting valuable trees from winter damage, in this region, is shown in the accompanying illustration.

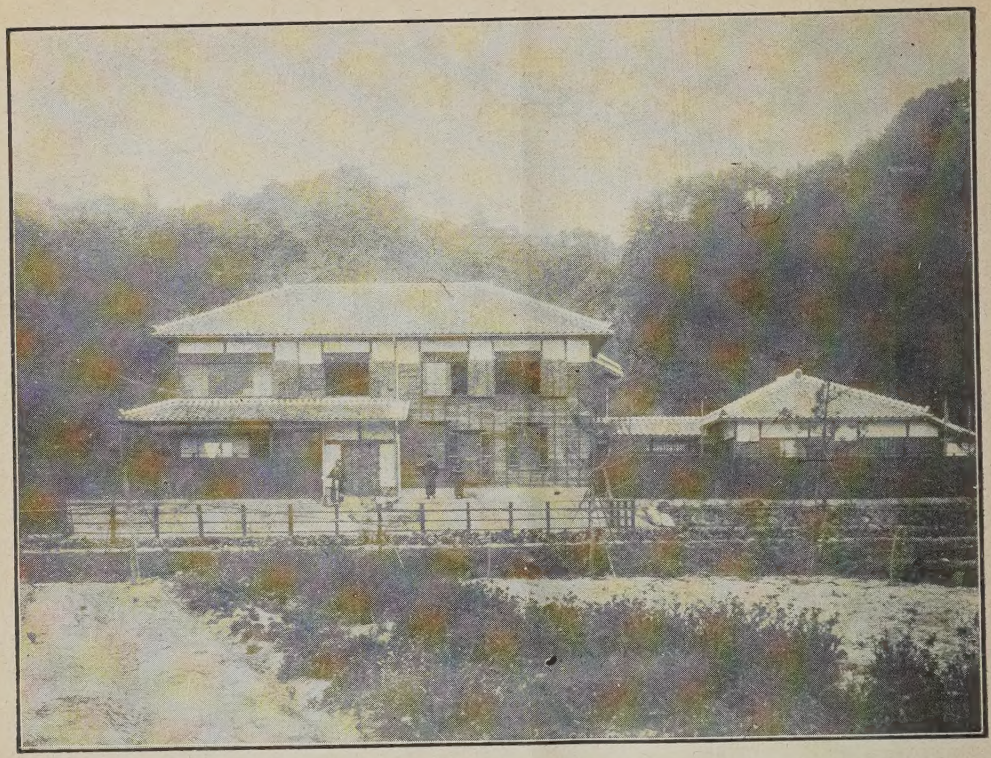
This Yamada family is very friendly to our work. The wife of the young proprietor is a Christian, formerly a member of a Presbyterian church at Yokohama.

The road from Ojiya to Sanashi crosses the Shinano river by a long, high bridge, climbs two mountain passes, and then follows the beautiful valley of the Uwonuma river. In summer, the distance is fifteen miles, but in the time of deep snow, when the narrow sled-path wanders up and down, and in and out, among the snow-drifts, it must be nearly twice as far. For one half of this distance, whatever it was, I rode in a little sled, pushed and pulled by *jinrikisha* men, and walked the rest of the way, with a man to carry my baggage.

Sometimes the road ran perilously near the hidden edge of a cliff, where the river rolled a hundred feet below, the apparent edge overhanging the precipice. At the same time, great masses of snow jutting out from the mountain ledges, far above our heads, threatened to fall upon us, burying us alive, or sweeping us from the narrow path. On the return trip, two days later, we saw where avalanches had fallen, and had to climb over the debris of earth and snow, that blocked the way. But the dangers of the road were forgotten in admiring the wondrous beauty of the winter landscape. There were vast, unbroken stretches of dazzling whiteness, where the buried rice-fields lay. At intervals, across these snowy plains, long lines of bamboo poles, with



Echigo, the Land of Deep Snows. The Yamada Hotel, Ojima. A Favorite Pine Tree Protected from the Snow. Snow Shoes (Kanjiki) on the Man in the Foreground.



THE AIRINKAN, KOBE.
(SEE PAGES 144-5)

MR. MURAMATSU (WITH THE LARGER BOY), HIS SONS, AND A GROUP OF EX-PRISONERS AT THE AIRINKAN.

fluttering flags, marked the windings of a foot-path. This is a very necessary precaution, for a few inches of freshly fallen snow would obliterate the path, and it is only in well trodden paths that it is safe to venture, where soft snow lies from six to ten feet in depth. There were wonderful views in the forests, where the giant pines and cedars stood, with low-bending branches burdened with the snow, and the mountains, near or far, were beautiful beyond description. *Ginzan* was a "silver mountain" indeed, from base to summit: the three peaks of *Hak-kai San* were like towers of ivory, and the hoary head of *Komagataki* was lifted above the clouds.

The New Year's season (old style) was being celebrated in this region, and, the people being at leisure, we found it a good time for making calls, and holding meetings. In Sanashi a good audience of old and young gathered that evening, in the home of Mr. Sakurai, the school teacher. After an opening song service, the evangelist from Nagaoka and I each spoke twice, by request. We can so seldom visit them that the Sanashi Christians are not satisfied with a service of ordinary length. It was drawing near to midnight when we finally closed the five hour meeting with a baptismal service, at which a young man publicly confessed his faith in Christ, and joined the little group of believers that we hope will soon be organized into a church.

WILLIAM LEAVITT CURTIS.

Sendai Moving.

Sendai moves—there are at least three autos in town, many more motor cycles, and an airship on the way. No electric cars yet, but electricity has become a city monopoly, and all the missionary houses, except those of the American Board, have had electric lighting put in. The prefecture is building, at Matsushima, a large foreign hotel, with running water and steam heat in every room, which is expected to prove an attraction to foreign tourists. Miss Bradshaw has completed her little cottage at the Takayama Beach, and, altho it does not resemble the hotel in either of the above particulars, it will prove quite as valuable a resting-place for weary heads and hearts.

The government university here has admitted on examination two qualified women to full work in its science department,—thus opening one door for the higher education of women. Governor Terada, who was transferred, in March, to Hiroshima Prefecture, had become the friend of the Christian schools and orphanage. His successor, Governor Mori, at once accepted invitations to speak at the graduation exercises of four Christian schools here. At one, besides expressing himself as heartily in sympathy with the Sunday-school work of the pupils, he made the plea that the graduates, with their special fitness thru training in a mission school, should take up lines of social service, so much needed under the new industrial conditions of Japan. The Tohoku Gakuin is very prosperous, having had to reject applicants because of their numbers.

The Shokei Girls' School has had its full quota also of entering students. It is just beginning a unique work for servants,—a hitherto neglected class. The invitations are out for all the housemaids and nurse-girls of the city, as far as they can be reached, to attend a meeting and sociable at the school, where the faculty and pupils will be hostesses. If the plan succeeds, other meetings of the kind will be held, from time to time. The new governor was enthusiastic when told of the scheme. "I'm sorry I have to be out of town," he said, "but ask me next time, and I'll come and make a speech."

The Union Orphanage graduated thirty children from its primary school this spring. Two of these go on with their studies, as scholarship pupils in mission schools, a number return to their relatives in the former famine district, from which they came, while the remainder

have been located in homes as maids, or in business places as apprentices.

Buddhism is moving too. A new temple of the Hongwanji sect has just been dedicated with extensive celebrations, preaching services, and a new bell escorted up from the railroad station by *geisha*. In contrast, is a temple of the *Zen* sect: we were wandering in its adjacent graveyard the other day, when the elderly priest accosted us, and insisted on our tarrying for a cup of tea. As we sipped it, on the temple porch, having begged off from going in, on account of the bother of removing our high boots, he said, "Please stop, from time to time, on your walks, and let us talk together about the things of our religions. Our objects are the same—to overcome evil and promote good. The young priest of this temple, my second son, graduates in July from the Imperial University, and, as he will be able to discuss all these things with you, in your own language, I earnestly ask you to come. Let us have a free exchange of thought. I should like to give you some literature on Buddhism, written with the *kana* beside the character, so that you will be able to read it. And I should like to receive some Christian literature from you. I have a copy of the Bible." The priesthood of that temple is certainly being put on a high plane of education and broad-mindedness. In this connection, let me state that the Tohoku Gakuin now requires six years after the Middle School, for graduation from its theological department.

The Sendai American community (all missionaries as it happens), wishing to put itself on record as standing for justice and international good-will, has recently sent the following cablegram to President Jordan, of Stanford University (April 22): "In interests of peace and brotherhood Sendai American community begs your utmost opposition to anti-Japanese discriminatory legislation."

The *Kumi-ai* church here has not lost so many workers this year, as sometimes, by the spring graduations. The pastor, Rev. S. Katagiri, is to be congratulated on his son's graduation from the Dōshisha Theological Seminary. This is the second time that a *Kumi-ai* pastor's son has followed his father's steps into the ministry. He is now to pursue his studies further at the Pacific Theological Seminary.

Sendai welcomes a graduate of the Glory Kindergarten Training School, who has taken a position in the Aoba Kindergarten here (Episcopalian). This kindergarten is connected with the Bible Training School of that denomination here. In the latter, a good Sunday-school teacher training course is being worked out by Miss Elizabeth Newbold, who came back, last fall, from a year's course in the Teachers' College, in New York. Last year, Bishop Cecil and Rev. A. W. Cooke drew up a tentative syllabus of a graded course of lessons for children from non-Christian homes. At the Training School here, Miss Newbold is working out experimentally a set of teachers' helps for these lessons, to which the attention of all who have charge of Sunday-school work, should be called. Both the Syllabus (English), and the helps (Japanese) may be obtained from the Seikokwai Shuppansha, 5 Nakayamate-dori, 3 chome, Kobe, at reasonable prices.

Miss Bradshaw made tours of the Sendai outstations during the spring vacation. Dr. Newell, whom we have been glad to welcome, has done the same for the Outlook and Evangelistic Committee, and he will speak for himself. The regular work of the station in Bible classes and women's and children's work, is going on as usual. *Mazu o shirase made. Kashiku.*

(Miss) Charlotte B. DeForest.

Fraternity in Sanindō.

"Not by might, nor by power, but by My Spirit," expresses the feeling of those who left Matsue last week, at the close of our Sanindō Union Workers' Meeting. The spirit was of a calm and quiet manifestation, rather than of a

pentecostal type; but the uplift and gain in the life of each one who attended, may be none the less powerful on that account. It was a meeting of ordinary, plain workers, who unitedly sought, in retreat, a blessing, rather than by the eloquence and learning of some noted man, to secure their spiritual refreshing. The results show that God can use the ordinary workers as channels for His grace, even at times like these.

The occasion, our first Sanindō Workers' Meeting, was, so far as we are aware, the first sectional workers' union meeting held in Japan, tho local ones are not uncommon. The Protestant work of the whole of the West Coast, from Hamasaka to west of Hamada, a stretch of 220 miles, was represented by practically all the workers. The reputation of being extremely liberal in theology, which the *Kumi-ai* people in general bear among the more conservative sects, reinforced by some painful experiences in particular, made the prompt and hearty acceptance of our proposal to hold such a meeting, a rather bold thing on the part of Mr. Knight and the Church of England missionaries. The proposition to invite the four *Dendō-Kwan* workers in our midst, came from their side; while we retaliated by suggesting the invitation of the Seventh Day Adventist worker, the only one in the country. So we met, over thirty strong, including Bible women and missionaries, at the Episcopal church, in Matsue, April 8—10. The keynote was struck, at the very first meeting, in the address of the Matsue pastor, a rare man. All thru, the thought of sect and creed was lost in the feeling of Christian brotherliness and fellowship. With the exception of Pastor Nagano and Mr. Knight, the adresses were, considered in themselves, of a very ordinary type; but they served (perhaps all the more for that reason?) for the conveyance of the subtler and deeper spiritual truth and refreshment, of which we all stood so much in need.

Following the retreat, there were evangelistic meetings in the Episcopal churches in Matsue and Yonago, as well as street preaching. The actual doing of the work together, welded more solidly the ties already formed in the retreat. We have all returned, each to his own work, with a greater knowledge of the work actually in hand, a greater knowledge of, and regard for, the individuals doing that work, and a sense of solidarity in the one work. How much this will mean in the lives of the solitary, out-station workers, no one, who has not been in a similar situation, can appreciate.

So great was the enjoyment and appreciation of the privilege we had been having, that the unanimous vote, at the end of the sessions, to make this an annual institution, was a foregone conclusion. This is the culmination of a period of delightful intercourse with the Church Missionary Society missionaries; Mr. Knight and Mr. Bennett have invited each other to preach in the Matsue and Tottori churches, Pastor Nagano helped us at our last annual Union Women's Meeting here, and the whole association has been a delightful one. In the light of such pleasant experiences we most earnestly hope that we are not the only part of the country where such meetings are possible.

CHAS. M. WARREN.

The Question of Land Ownership in California.

Toward the middle of April, it became generally known in Japan that certain bills before the California Legislature would, should they become law and be sustained by the courts, deprive persons "ineligible for citizenship," of the right to own land, and even require the early transfer of lands already in their possession. They would also be forbidden to rent land for other than short terms. Furthermore, corporations, a majority of whose shares were held by persons "ineligible for citizenship," would be deprived of the same privileges.

To forestall objections from the Japa-

nese side, for the framers of the bills freely admitted that their intent was to limit the right of the Japanese, as regards the holding of land, to short term leases, it was maintained that the Japanese government does not allow foreigners to own land; but this statement is not wholly true; at least the restrictions put upon foreigners, in this respect, are much less than those contemplated by the bills in question.

It is true that foreigners cannot hold land in fee simple, and that absentee foreigners cannot retain ownership, beyond a reasonable time for effecting the transfer to some other person; so-called superficies titles can be secured by actual residents, which run for 999 years, or more, and which are good for residential, commercial, and industrial purposes. There has been little demand on the part of foreigners for agricultural land, but it would appear that there is no legal difficulty in the way of their securing it, although, in that case, the term is limited to fifty years. These regulations are not for the benefit of foreigners alone. They are a part of the body of Japanese law, but accrue to foreigners through their respective treaties. Furthermore, corporations composed solely of foreigners, organized under Japanese law, enjoy precisely the same privileges as if composed of Japanese, with apparently the one exception that they cannot receive subsidies from the government, nor can foreigners own shares in any subsidized corporations. Nearly all real estate belonging to the several missions in Japan, is held by such corporations. Membership in these trust companies is, for the most part, limited to the members of the respective missions, by the conditions of their charters, that is, to foreigners. Hence, however much the inability to obtain fee-simple titles may be emphasized, it must be admitted that foreigners possess much larger property rights in Japan than the proposed law in California would accord to Japanese residents. Because of the use of the term "persons ineligible for citizenship," it is claimed that the bills in question cannot be called discriminatory, in any legal sense, and, hence, are not in contravention of the treaty with Japan. In justification of the proposed legislation, it is said that the Japanese do not assimilate readily, and are bound to become an *imperium in imperio,* and a constant source of irritation; that their presence is a potential peril, etc. At the same time, it is asserted that the movement which these bills represent, in no wise implies any disparagement of the Japanese race, or any lack of frienship for them, but is simply the recognition of the radical conflict between their ideals and those of the American people. This contention is in accord with the interpretation of Lafcadio Hearn, and others, who have emphasized the picturesque side of Japanese life, an interpretation which has been widely current throughout the West, and which some Japanese chauvinists insist is correct. After more than forty-three years acquaintance with the people, however, this theory seems to me to be based upon a morbid immagination, and to be quite inconsistent with the facts. Given just treatment and reasonable patience on the part of Americans, with the difficulties, which the wide divergency of language presents, the Japanese will make as loyal and useful citizens as any class of immigrants, and they may be relied upon cordially to adopt as their own, our best ideals of citizenship.

That the influx of a large number of low priced laborers from Japan would disturb the labor market, and bring anxiety and perhaps distress, may be readily admitted. No intelligent Japanese questions the propriety of guarding the interests of the working people of America, and it was to meet this very difficulty that the so-called "Gentlemen's Agreement" was framed, some years ago, by which passports are withheld by the Japanese authorities, from all laborers destined for America. This agreement has been rigidly observed, and even students and scholars, who would not give

substantial guarantees that they would not become wage earners, have found great difficulty in securing passports.

Statistics would seem to show that the agreement is serving its purpose, and that the net result has been a slight decrease in the number of Japanese in America. That diminishing number is not large enough to justify any change in the method of dealing with the questions involved, and, if the discussion can be kept on an economic basis, not the slightest difficulty need be apprehended, and the traditional friendship between the two countries can be maintained and strengthened.

However, it cannot be denied that the manner in which these bills have been framed and defended, has caused great irritation in Japan. Serious anxiety has been felt by thoughtful men, both Japanese and foreignsrs, lest this irritation become chronic, and prove a most regrettable embarrassment to both nations.

It is not true that the Japanese are developing on lines markedly different from our own. Their intellectual and spiritual affinity with the West is growing every year, and their fitness to be the mediators between the East and the West is already clearly manifest, and it is a sad commentary upon our Western civilization that such agitations are possible. Happily the American community in Japan, missionary and business men alike, has stood as a unit in urging the withdrawal of the bills. Large numbers of telegrams have been sent from business houses, not to speak of the Peace Society and missionary gatherings throughout the country, as well as from private individuals. It is to be hoped that the public sentiment of the American people will insist upon a just settlement of this and related questions.

D. Crosby Greene.

A Ramble Among Spring Flowers.

The latter part of March finds the mountains of central Japan covered, in spots, with a member of the tea family. In New England summer meadows grows a lily called carrion flower, which richly merits its name. We know no plant in Japan comparable in odor, except *hisakaki* eurya japonica, Thunb., an evergreen ranging from a small bush to a tree thirty feet high. One can not go far into the hills, in March or April, without noticing a rather sickening, putrid odor, "resembling that of a bone manure factory," penetrating and persistent, which comes from the many small *hisakaki* blossoms—"small, crowded, green dioecious," axillary, on short pedicels, and having a brown calyx, which gives distinction and beauty. The leaves are very coriaceous, alternate, serrate, crowded, and sometimes flat-horizontal, giving twigs a peculiar appearance. The *sakaki*, or sacred shrub of Shintō, which plays its roll in the Amaterasu myth, belongs to this tea family, but its flowers have a delicate perfume. While *shikimi* is the sacred shrub for Buddhists, yet we have seen, time and again, the *hisakaki* standing in bamboo holders at the head of Buddhist graves.

A heath, pieris japonica, D. Don., *asebi*, is in bloom in the mountains, along with the previous shrub, and its white panicles on long, drooping flowerstalks, from amid a thick whorl of vivid green leaves, make a pretty combination. The shrub attains a hight of eight feet or so. Around Hieizan tents, especially near Kurodani, it used to grow abundantly, and young leaf-buds expanding in summer, into tender, ruddy leaflets, resembled flowers at a short distance off. A tramp over Rokkō San to Arima, the first half of this month, reveals many fiery red, flower-like little bushes of this species, amid the *kumazasa*, or bambusa veitchii, Carr., which covers the open hill tops. Great branches of *asebi* in flower, are hawked about the streets in March, when a large vase filled with it, makes a striking addition to the parlor.

One of the curiosities of the botanical world blossoms in April on Mt. Hiei, and,

later, at Usui Pass, and in Dr. Newell's grove at Karuizawa. This shrub belongs to the araliaceae, and is known as helwingia japonica, Dietr.; it is most appropriately styled *hanaikada*, flower (on a) raft; for its insignificant, green, dioecious blossoms appear on the midribs of leaves. We used to find the small, jet-black, berry-fruit in August and September on Mt. Hiei, as we do now at Karuizawa.

Boys and girls of New England, whose joy overflows on finding their first windflower, in sunny April days, while snow-banks are still unmelted, never dream of the size, nor of the beauty in colors, rivaling those of the rainbow, displayed by species of anemone in other parts of the world. There is one large, beautiful species which blooms on our Kobe hills, from the second third of April, a. cernua, Thunb., *okinagusa*, as hairy as an Ainu, and with large, velvety, maroon petals.

One of the earliest emphatic, floral impressions made on us, in Japan, arose from the beauty of a redbud-tree, cercis chinensis, Bunge, *suo*, a leafless trunk aflame with red blossoms in April. The young leaves show perceptibly before the flowers fade, and in themselves are very pretty for some time after. The American Judas tree, c. canadensis, L., has the same characteristics, and may be seen in certain gardens of wealthy country houses, in the suburbs of Boston and other cities.

From the last of April into the summer, till rice-planting destroys the sight, may be seen entire fields carpeted with the ruddy purple of astragalus sinicus, L., *renge*, one of the prettiest sights of all the year. In June this carpet is turned under as fertilizer for rice-plants.

Convallaria majalis, L., *suzuran*, lily of the valley, blooms at Kobe about May 1; its pedicelled racemes are well likened to the tiny bells, *suzu*, suspended before shrines to summon the gods' attention to prayer about to be offered; *suzuran* blossom somewhat later in their proper habitat in Nagano Prefecture, Hokkaido, and other cold parts.

Baran is a lily, aspidistra lurida, Gawl., frequently found in gardens, about water jars for washing the hands; it is a fine plant for covering an eye-sore, or raw spot about dwellings. While every one in the Mission has seen it many times, we venture the opinion that not half a dozen have ever seen it in bloom. It is uniquely interesting, not merely because of its peculiarity of flowering, but much more on account of departing from type. Lilies, in general, are hexamerous, but here is one with a tetramerous plan all its own, and consequently it attracted the notice of the Encyclopedia Britannica (11th ed.), which calls it a well known pot plant at home. It blossoms from mid-April to mid-May, and the eight parted perianth scarcely rises above the surface of the ground.

Mustards, of course, put in an appearance, the most conspicuous being *aburana*, brassica chinensis, L., *natane* or rape, from whose seeds oil is exprest. Great fields of this ripen in May, or early June, when the crop often gives place to rice. During the last half of April the great plain between Kobe and Osaka, stretching away from the railway to the ocean, on one side, and to the mountains, on the other, is one vast sea of golden waves of intense mustard-yellow, a sight worth going far to see.

ARTHUR W. STANFORD.

Kyoto News Budget.

"This lovely world, the hills, the sward—
They all look fresh, as if our Lord
But yesterday had finished them."
"Spring, Spring, beautiful Spring,
Laden with glory and light you come,
With the leaf, the bloom, and the butterfly's wing,
Making our earth a fairy home."

Never before has Kyoto seemed so beautiful! After the brown and white of Karuizawa, the gradual descent of three thousand feet into the green and yellow fields, and the land of blooming trees, was a delight—and each day following has brought added pleasure in

the opening of leaf and flower buds. What wonder that poetry wells from the heart!

In spite of the daily letters from the friends, these weeks of absence have made it seem very, very good to be at home once more, and, with them, to be taking up the old duties again. April has been rather quiet, as far as unusual events are concerned, tho busy and buzzy as a hive, with the beginning of the new school year. The two events, of more than passing interest, which have caused a ripple upon the quiet waters—and who can say how far-reaching may be the out-going waves?—are the Mott meetings and the special evangelistic meetings, now in progress, at the Rakuyō Church.

Of less importance was the meeting arranged by the Dōshisha students, to acquire information upon the anti-Japanese legislation of California. Some three hundred listened for over three hours to Prof. Hara, of the Kyoto Imperial University, Prof. Ukita, of Waseda University, and Editor of the *Taiyo*, and Prof. Gulick, of Dōshisha University. The addresses tended to subdue excitement, and the meeting seemed well worth while.

At the beginning of this school year bright prospects are before us. Imadegawa Kindergarten has a lovely group of fifty-five little ones, new pupils taking the places of the twenty-one graduated. Some twenty of the grandmothers of these little ones, are formed into an Old Ladies' Society, which, for many years, has met monthly, usually, in the kindergarten building, but occasionally, by invitation, in the home of some one of the members. At the last meeting "Our Syrian Guest" touched them deeply. At each meeting a collection is received, and this is sent to an old ladies' home in Kobe. There is also a monthly pledge, which is used for the expenses of the society, and for special objects, as voted upon. These meetings are very dear to the hearts of these old ladies, as one of them said, after a prolonged absence from town, there was nothing she missed more. Altho coming from a non-religious family, a family tolerating religion only "because one must have some sort of religious rites when one dies," yet she has a precious Bible, and hymnbook, and seems a Christian in all but name. What wonder if there should be somewhat of superstition mingled with her faith, and if, as one said of her, "She seems to think she will go to heaven through this society"?

The Airin Kindergarten has its fifty pupils, the places of the twenty graduates being immediately filled from the waiting list. Among the new-comers are two bright little ones from Shiuchi, whose mother has moved into town, and taken a house near the kindergarten. It is a veritable finding, after many days, the bread cast upon the waters, for the grandparents became Christians in the long ago, and, for all these years, have been warm friends of the founders of the Airinsha. The various kindergarten and church activities are flourishing.

In Dōshisha, the enrolment is nearly twelve hundred. The Girls' School has somewhat over two hundred pupils, and several new teachers have been added to the faculty. Year by year, it is striving to attain to its ideals, and, year by year, is success drawing nearer. Three representatives attended the Mott student convention in Tokyo. The theological department, with seventy-one students, is larger than for many years. The entering class of twenty seems most promising. Of the nine, who were graduated, four go to the United States for further study—one to Hartford, one to Berkeley, and two to Oberlin. The others are already settled in fields of labor.

April is a month of birthdays for our station—not only of people, but of the Student Christian Literature Supply Society. At the English service one morning, Mr. Geo. E. Horn—the moving spirit of the society—gave an inspiring address enlivened by incidents and anecdotes in connection with the work. April 27 the service was directed in accordance with the request of the Peking Govern-

ment for universal prayer for the Chinese Republic. As the "Nichi Nichi" well says, this is an unparalleld event in the annals of the world—the whole world praying for one government.

(Mrs.) Cara Fisher Gulick.

Mott Conferences.

These Conferences were in response to the call of the Edinburgh Continuation Committee through its chairman, Mr. Mott, and were planned by a committee of arrangement, consisting of thirty members, with headquarters in Tokyo. The first conference was with about seventy-five representative missionaries, April 3—5, the second, with some fifty Japanese leaders, April 7—9, and the third, with one hundred prominent missionaries and Japanese, April 9—11.

The program for the first two assemblies was identical, in every respect, consisting of an address from Dr. Mott, on the need of the world point of view, reports from the nine preliminary committees, on the nine subjects assigned them, then a discussion of said reports on the floor of the house, and, last of all, a report and discussion of the findings made by nine special committees, appointed to summarize the first reports and following discussion. At the joint conference, the findings of both Japanese, and missionary conferences were fully discussed in general meeting, then to special mixed committees was entrusted the work of sifting views hitherto expressed, and presenting final reports to the conference for its ultimate consideration. In short, each problem was considered, discussed, and reported upon, three times before undergoing the final revision of the joint conference, and issuing in results to be made public. How any better order of procedure could have been devised is hard to imagine.

In regard to the questions discussed, and the findings as they left the hands of the joint conference, there is no space for details here. A brief summary, however, will indicate the trend of thought in the minds of the delegates.

I. Occupation of the Field.—More than eighty percent of Japan's population is still unevangelized, and nine tenths of these, as yet unreached masses, reside in rural communities. To adequately evangelize the whole land, say, on the basis of one Japanese worker to ten thousand, and one missionary to sixty thousand people, the present Japanese forces must be quadrupled, and the number of missionaries doubled. The above does not include Saghalien, Formosa, or Korea, from the second of which comes an especial appeal on behalf of the one hundred and twenty-one thousand aborigines, most of whom are still uncivilized.

II. The Japanese Church.—While the churches are developing, and tend, henceforth, to develop along Western denominational lines, work of common interest is under contemplation, by an organization known as the Federated Churches of Japan, and while, at present, it embraces four fifths of the Protestant Christians, the way is open for the remaining fifth to come in. To make the church efficient, thoughtful preaching, carefully planned Sunday-school work, and attention to transfer letters, are needed for the building up of congregations, a local Board of Missions for general evangelistic work, and emphasis upon church attendance, forms of worship, and observance of the Sabbath, that the common worship may be duly appreciated. While the difficulties in the way of self-support are many, it may be greatly furthered by care, on the past of missionaries, in the use of funds, by increased spiritual life, on the part of the church members, and by special instruction to students of the theological schools, in the matter of church finances.

III. Raising up Christian Leaders.—For the pulpit, middle school pupils should be gotten hold of and trained, everywhere young people should be made to realize the dignity of the ministry, and suitable literature should be distrib-

uted. Again, laymen should be interested in institutional work, while theological graduates of promise should be given the opportunity for special study abroad. Moreover, during the years of study, all theological students should be kept in touch with missionary specialists and Japanese leaders.

VI. Training of Missionaries.—Preliminary instruction in pedagogy and social problems, general reading on the subject of Japan, its history and religions, association, soon after arrival, with an experienced Japanese pastor, two years of study in a well-equipped language school, and a course of lectures under Japanese specialists,—all the above would contribute much to missionary efficiency; and last, but not least, missionaries should draw the attention of their children, born and brought up in Japan, to the possibilities of future service.

V. Christian Education.—More liberal equipment in all lines is imperative, special attention should be paid to the raising up of satisfactory teaching staffs through scholarships, additional specially trained missionaries are needed, theological schools should seek greater economy and efficiency through co-operation, where possible, and a central Christian university, standing as a capstone to the present Christian colleges, is the overshadowing need of the Christian cause in Japan.

VI. Christian Literature.—Japan is more advanced in the use of the printed page than any other non-Christian nation. Secular literature, both wholesome and corrupt, is abundant, the newly organized Christian Literary Society of Japan should be cordially welcomed, and supported in its endeavor to meet the demand for something like fourteen varieties of books, suitable writers should be secured, a quarterly Christian review is urgent, and, for the masses, it is advisable that a daily paper, under Christian auspices, be started.

VII. Evangelistic Work.—Speaking generally, fuller equipment of workers, more aggressive individual work, special local movements, increased emphasis on the Sunday-school, work for special classes of all kinds, and indirect methods, educational, charitable, etc., are urgently recommended. To meet a great and immediate need, a three year special movement, in which prominent leaders, lay and clerical, of all denominations are to take part, should be inaugurated by the continuation committee for Japan, and for this purpose, 50,000 *yen* should be collected abroad and in Japan.

VIII. Co-operation.—To supplement the work of the Edinburgh Continuation Committee, a similar committee for Japan shall be appointed. This committee shall consist of forty-five members, fifteen to be chosen from the Federated Missions, fifteen from the Federation of Churches, and the remaining fifteen, by those already elected, and, largely, from individuals and associations not connected with either of the above Federations. This committee will thus be thoroughly representative of the Christian forces in the Empire, and serve as a clearing house for things interdenominational.

IX. Women's Work.—To give a first class Christian education to the women of Japan, the founding of a high grade college is imperative. There is also great need for the erection of dormitories for the proper housing of students, and, furthermore, scholarships should be provided for those graduates, who wish to go abroad for special study.

The two addresses given by Dr. Mott, one to each of the first conferences, and the other to Christian workers in general, are worthy of special mention. The first was a call to recognize the immensity of the task which Christian workers face, and the need of an all round equipment, embracing larger plans, larger knowledge, larger comprehension, larger statesmanship, larger dynamic, larger sense of reality and immediacy. The second address was on the subject of Christian unity, and was

delivered to an audience that filled the assembly room. Beginning by emphasizing the key-note of the Edinburgh Conference, co-operation, he devoted the remainder of the time to bringing his hearers face to face with the theoretical side of unity, and the processes that make for it. Of these processes he enumerated seven, (1) The constant reminding ourselves of the fact that we *are* one in the matter of Christ's lordship. (2) Contrition, confession, and repentance, because of mistakes and misjudgments of one another in the past. (3) Comprehension, for the sake of larger truth and life —seeing the other fellow's side. (4) Transcendence—seeing no man but Jesus. (5) Intercession for one another, some of the hindrances to which are ignorance, egotism, unbelief, selfishness, and formality. (6) Fellowship with its concomitants—confidence, affection, prayer, gentleness, courtesy, and acquaintance. (7) Doing things together, being, as it were, apostles of reconciliation. Of course the aroma of the addresses cannot be conveyed in a summary, but it pervaded the whole assembly, imparting to all, that genuine pleasure and inspiration, that always comes when we are in the presence of the highest ideals.

Among visitors present, were Dr. Burwash, Victoria University, Toronto; Hamilton Mabie, of the "Outlook," Haig, of India, and Underwood, of Korea. The three last mentioned brought greetings to the joint conference, each making his bow to the spirit of co-operation, so much in evidence, and Dr. Underwood bringing down the house by declaring, in sonorous tones, that we are all united now in the great Empire of KOREA. And, lastly, what shall we say of the man, Mott? A great soul in a sound body, a prince of chairmen in his ability to keep the procession moving, a consecrated spirit, close to the Master, and yet equally close to men, a chosen vessel for the hastening in of that day where unity of the spirit, with diversity of gifts, will prevail. God speed him on his way.

HILTON PEDEY.

Pedagogical Proceedings.

The idea for a conference of middle school grade English teachers originated with Prof. W. E. Sweet, sometime editor of the "English Teachers' Magazine"; with the help of the Y.M.C.A. and their teachers' union the grain showed the ear at Kyoto. The local committee at Kyoto deserve much credit for their help in bringing out that ear. The most remarkable fact about the conference was that it was held. Nothing of the kind could be possible without the help of the Department of Education—and official wheels here, as in all lands, have a facility for absorbing quantities of energy before deciding to turn. Not only were Profs. Sweet, Dunning, and Roy Smith able to supply the energy, but they furnished so many volts that the *Mombushō* strongly recommended the schools to send delegates. So numerical success was assured.

All through the conference there was a marked interest shown by public men, as well as delegates. Pres. Kuhara, of the Kyoto Imperial University, not only fulfilled his duties as honorary president, by making the welcome speech, but took the trouble to attend nearly every session of the conference—there being six in all. Baron Kanda came down and plead for the conference to move to Tokyo next year. The newspapers gave fairly full reports, and the local chamber of commerce extended curtesies to the visitors. The university lent its club hall one evening, while the First Middle School, of the city, threw open its plant for the day-light meetings.

The papers were, for the most part, well-written. Every one of them was delivered in English, a circumstance which materially aided the foreign members. The subjects covered, with the manner of treatment, were, briefly, as follows:

Gaining of Coloquial English. By association with foreigners—a plea for the leech method to be practiced on any available foreigner. Without foreigners

—a recommendation of novel reading, avoiding dialect novels. Foreigner's viewpoint—a sermon on ears, brains, and determination. Translation. Long paper, doubtless learned, but not directly in my line, so I didn't follow it. Auxiliary methods in English Teaching. A carefully illustrated system of trace papers, correction papers, and question sheets prepared for use in the Peer's School. Composition. Several papers on methods employed at picked schools. The general plea was for careful correction of papers; one speaker urged a double marking system whereby Japanese teachers judged penmanship and neatness, while the foreigner marked the construction. The Reader was recommended as a basis for all work, including composition. Conversation. Two speakers handled the subject—one as a Japanese-speaking foreigner, and the other as the inventor of the eigograph—an instrument for bringing the play element into the classroom so that repetition of memorized sentences loses its *ennui* producing tendency, thus allowing opportunity for pronounciation drill. In discussion the Japanese advised strongly against any use of the vernacular, in class, by a foreign conversation teacher. Phonetics. A learned paper, ably illustrated, but of little practical value. Vocabulary extension. Prof. Dunning recommended a mastery of the simple Anglo-Saxon words before attempting the capturing of the Latin words by an analysis and group system. Reading. An exposition of methods for drill on pronounciation. Co-operation. Plain words were said and taken under this subject. The charges brought against the foreigner were his readiness to take charge of the universe, if possessed of twenty-one years of growth; his ability to disappear quickly when his six weeks summer vacation arrives; and his seeming lack of method. The case against the Japanese was—the let alone policy which puts many inexperienced teachers behind desks, with only a schedule for consultation as to subject and method; and the fact that few foreign teachers can find out anything about the working of their schools, because they are not members of the faculty, being ranked merely as lecturers, and never being consulted as to school or student problems.

On Friday evening the Daibutsu Hotel served up a dinner for the delegates, which ate into the treasury, but lent much to the social side of the conference. The after dinner speeches were rather tame, with the exception of an eloquent flight, on the part of Prof. Harada, of Nagoya, on the international significance and mission of the foreign-language teacher.

A *Mombushō* representative used the first person plural when he said, "Our ideal is to cut off from the foreign teacher in middle grade teaching" as is done in France, Germany, England, and America. If men amply qualified could be found, the ideal would be carried out. "Should we always be babies, to be led about by our foreign teachers?" (enthusiastic applause). "If we could, we would, but the case stands implicitly that, at present, we cannot, so, for some time to come, we must continue the kind services, etc." "Stand on our own legs," was another expression that brought applause. Certainly this *Mombushō* view (although popular in its appeal to national pride) was directly opposed to the spirit of most of the previous speakers, who had urged the importation of foreign "atmosphere," "thought," "ideas," etc. One of the closing speeches was an appeal to the teachers to remember their moral obligations as they introduced Western ideas to their students, a strongly worded talk, ably put. The humorous side of the conference was furnished by a Keio professor, who ranted on the evils afflicting the country, because of the ignorant teachers, the "foolish Chinese characters," and the merits of his own system of teaching.

The only advice to give before the next similar conference, is—less theorizing on obscure points, more open dis-

cussion, and the taboo of any language but English, in the sessions.

FRANK CARY.

Hyuga Notes.

Louisa has left us for America and her college course; she made many friends here, started the "camp-fire girls'" (*takibikwai*) work, and made herself useful in many ways; we miss her. Mrs. Clark went north with her.

Our three American teachers of English, and two Japanese teachers, went north to attend the great convention of English teachers in Kyoto. Edward Clark exhibited his "eigograph," a machine for teaching English—or any other language. They attended the Y.M.C.A. meetings in Tokyo, and also gathered ideas and inspiration elsewhere.

Recent touring has included a trip as far north as the Hibira, and Makimine copper mines. These join; the former belongs to Ex-Daimyō Naito, of Nobeoka, has been worked for more than two hundred years, and has twelve or fifteen miles of tunneling around in the mountain. The latter belongs to the Mitsubishi Company, and is comparatively new. Special personal relations with the superintendents of both mines, gave us their cordial help to all we wanted, which was mainly a chance to preach to the people there. The only days possible for meetings are the two rest days, the first and fifteenth. We were there on the thirty first, the most favorable time possible. The Hibira superintendent spent much time at the telephone, informing the mine officials, everywhere, of the evening meeting. We decorated the region duly with posters, and, in the evening, had one hotel room full of the biggest school children, and the room back of them full of mine officials, thirty and more, the wide hotel hall, at the side, well filled with men, and an indefinite crowd of listeners outside.

The cordiality of it all, for ourselves, and, especially, for our message, was most interesting and encouraging, and we were urged to come again. Incidentally we were shown the whole process of mining and smelting, from rock to mould, and we saw and learned social and labor conditions there, still more interesting to us. The "us" included the Nobeoka pastor, and a Christian teacher in the middle school. Machinery has made possible a great decrease in unskilled laborers, and increase of skilled ones. The workers are well paid by a system which encourages industry and thrift. Schools provide education for the children. A Buddhist temple contributes what it can to meet the religious needs. Christian evangelization is heartily encouraged, tho almost nil thus far. We intend more of it hereafter. Social needs are considered by those in charge. Carousing, gambling, etc., are discouraged, and the carousing element is pretty well eliminated. Nevertheless, the sulphur fumed atmosphere, destroying all vegetation in that region, and some of the occupations of the workmen, are somewhat suggestive of purgatory.

On the way home I spent a night at Tsuno, with a meeting, the baptism of one bright young man, and the first election of church officers in the history of that group of about twenty-five Christians, together with some instruction as to methods of church procedure. The special reason for elections at this time, was the loss, soon, of their Sunday-school superintendent, an unusually bright, efficient young man, who goes to the Dōshisha for theological study. He is a good example of a "twice born man."

After a day at home, to clear up my desk, and do other essentials, I went to Kobayashi, and, on Sunday, we had the communion service and baptism of one of the public school teachers; two other teachers expected to unite with the church, but, at the time of school graduation, as usual, all the parents brought their lunches and *saké* to the school, and had a great eating and drinking there; two of the three teachers were unable to resist the tremendous pressure on such occasions, to share in social drinking; they became somewhat boozy, and, after it, considered them-

Mrs. Gertrude Benedict Curtis.

selves still unfit to be church members, and asked for postponement of baptism. Pastor Sugiura and I visited Nojiri and Kamiya. The specially new feature there is the organization of the older children into Bible classes, and teaching them as such, besides the general talk to the crowds of children, who always gather. An illustrated Mark, published in London, is used, and the children take to this most eagerly. The new year begins with about thirty in the "School Girls' Home," and a good new class in the Kindergarten.

C. A. CLARK.

A Memorial Meeting.

The Japanese have the beautiful custom of holding a special memorial service on the first anniversary of the death of a friend. In accordance with this custom such a service was held at Niigata on the twenty-sixth of April, in memory of Mrs. Gertrude Benedict Curtis. It was a dark and stormy night, but about fifty friends gathered in the Memorial Building of the Niigata Church, for this purpose. The place was most appropriate for such a meeting, for Mrs. Curtis had spent the last months of her life in raising the funds, and planning all the details for this Memorial to her friend and co-worker, Clara Brown Nagasaka. She had the joy of seeing it completed free from debt, but before it was dedicated she had joined her friend, in the Home Land. At the dedication, a few weeks after her death, Mr. Nagasaka himself requested that the building should be a joint-memorial for these two friends, who came together to Japan, who had lived, and worked so long together here, and who passed so nearly together, to their reward in the higher service of their King. So now a lacquer tablet bears the inscription "Nagasaka-Curtis Memorial Building," and their pictures, in fac-simile frames of the beautiful-grained black-persimmon wood, hang side by side in the "Memorial Room." Mr. Nukaga, the former pastor of the church, came from Tokyo to give the memorial address. In speaking of her last work for this memorial building, he referred to the third stanza of her "Song of Trust," and drew a beautiful comparison between the two "buildings," the material structure, and the character-building, that was, at last, completed in accordance with "His good plan." Mr. Nagasaka's beautiful and sympathetic translation of the Song of Trust was sung at this memorial meeting, and a copy of it, in booklet form, together with a photograph of Mrs. Curtis, was given to each one present. Mrs. Nakashima, long associated with Mrs. Curtis as her personal helper, gave a loving tribute to her memory, and her daughter sang the English song, "Face to Face," that was sung, a year ago, at the funeral. Mr. Gundert, a German missionary from the neighboring town of Muramatsu, delivered an impressive address on "Living and Dying for Others." Rev. Mr. Miyagawa, of Nagaoka, spoke of Mrs. Curtis' work for the women of Echigo, and read two beautiful, memorial poems, written by his wife. Many letters and telegrams were received, with messages for this occasion. A telegram from Mr. Nagasaka contained the following poem:

Kimi mo imasu kono tsudoi
Koye naki mi koye naniwoka
Katari tamō?

Thou, too, art here, in our presence staying;
Oh, voiceless voice! What is it thou art saying?

Many present felt that her spirit was indeed with us, bringing messages of comfort and cheer from the Unseen World. We have since learned that *tsuito-kwai* (memorial meetings) were held in many places in Japan, at the same hour as the meeting in Niigata. The same passage of scripture, the twenty-third Psalm' was read, and the same hymns—"Home of the Soul," and "We shall reach the Summer Land," were sung at each of these meetings.

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